SOCIAL PROGRESS

Because We Love

The Church and Social Security

Christians as Hosts to the Persecuted

MARCH 1940

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SOCIAL PROGRESS

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Because We Love

*By George A. Buttrick**

"We know we have crossed from death to life because we love the brotherhood." I John 3: 14. (Moffatt.)

What does this text mean by *death, life?* When we say a man is dead we imply that the bodily organs have ceased to function. In that old story "Rab and His Friends" the death of Ailie, the wagon-driver's wife, is described. There was no pulse to be felt at her wrist, no heart-beat at her breast, but when a mirror was placed to her lips a faint cloud dimmed its brightness. Then the cloud vanished. Life was gone. Death had come.

But in the New Testament the words are given a different meaning: "We know we have crossed from death to life." The transition did not take place when breathing ceased, but during the span of mortal life. It is as though a man stood before us in flesh and blood and said: "Last year I was dead, but now I am alive."

This is a strange use of plain words, but Jesus approved it. "The maid is not dead," he declared, and "they laughed him to scorn." As if they did not know when a girl was dead! "This my son was dead," he said in that greatest of the Parables; "was dead," but no funeral procession had wound its way to an open grave. When the young scribe asked how he might gain eternal life, he was told to repeat the commandment: "Thou shalt love the Lord thy God . . . and thy neighbor as thyself." The retort of Jesus was final: "Do this, and thou shalt live." The man who loves—God and his neighbor—lives, and by plain inference the man who does not love does not live . . . a teaching singularly in accord with our text.

* Minister, Madison Avenue Presbyterian Church, New York City. Condensed with permission from a sermon preached on Jan. 9, 1927.

Love is a word which this writer learned from Jesus. Not that Jesus coined it; but Jesus made it a new commandment. George Eliot in one of her novels observes keenly:

"Ideals are often poor ghosts . . . but sometimes they are made flesh. They breathe upon us with warm breath, they touch us with soft responsive hands. . . . Then their presence is a power, then they shake us like a passion, then we are drawn after them with gentle compulsion as flame is drawn to flame."

Until Jesus came this word *love* was a *poor ghost,* but he made it flesh, and it became in him a *power,* a quivering *passion,* a *gentle* but ruthless *flame.*

And *brotherhood.* We have that word also outside the Bible. Brotherhoods—the fraternities of those engaged in the several trades—are a factor to be reckoned with in our civilization. But they are brotherhoods only for those they unite; sometimes they are almost hatehoods towards those they oppose. Ranged against them are associations for those they associate, but dissociations, almost, for those they deny. Thus, in the near-blasphemy of our industrial order we assert a cleavage in humankind, lay a sword across the face of the fair earth, and make God the author of confusion.

We build walls around this word *brotherhood,* but in the New Testament it has no walls. The love of Jesus overleaps all barriers: "This man feasteth with publicans and sinners." He cares as little for our foolish fences as the sunlight cares for the fences between our fields: "He maketh his sun to rise on the evil and on the good." Our brotherhood is no wider than a common cause in respect of wages and hours, no wider than our agreement in economic theory, no wider than our class, or language, or the color of our skin. Sometimes we have resolved (taking the name of religion in vain) that it shall be no wider than our creed. But as often as we narrow the circle, Jesus is heard to say: "Other sheep I have, which are not of this fold." He promptly stands outside our little circle and draws a new one of his own:

***They** drew a circle and shut me out—*
Heretic, rebel, a thing to flout.
But love and I had the wit to win:
*We drew a circle and took **them** in!*

Jesus has ordained that brotherhood shall be as wide as the movement of the divine in human life, as wide as the Fatherhood which gave us birth, as wide as the arms of the Cross.

Now hear this text again: "We know we have crossed from death to life because we love the brotherhood" . . . Tolstoi relates an incident which changed his career. Famine had swept his land, and there was a beggar at a street corner stretching out gaunt fingers to the passers-

by. Quickly Tolstoi searched his pockets for a coin, only to find that he had neither purse nor jewel. Grieved that he should have raised the hopes of a starving man without cause, he took the beggar's hands in his and pleaded: "Do not be angry with me, brother; I have nothing to give thee." The thin face shone with joy: "But you called me 'brother' —that was a great gift!"

The writer of our text called all men brother, and paid them homage. If he found a man debased by sin, he said: "The imprint of the beast is here, but underneath is a royal impress," and girded himself with a towel to wash that man's feet. If he found a heathen man (God pardon the word!) he said: "This man's speech is strange to me, but by the same token my speech is strange to him," and he proceeded to anoint the blind eyes. If a man was richer or poorer, it never occurred to him that riches or poverty should break the fellowship. Everywhere he honored the vows of the brotherhood! "We all came into this adventure of life," we can hear him saying, "through one mysterious gateway of birth." In the lashing of the storm we must all cling to one Almighty Hand. In the wreck of sin we must all fly to one Eternal Pity. At the last we must all walk through one dark Valley of the Shadow with one uplifted Shepherd's staff to guide. Let us love one another as Jesus gave us commandment.

The curse of the age is the spirit which denies the brotherhood. "Anyone who hates his brother is a murderer," says this man. Of course!—for murder is of many kinds, and hate is of many degrees. A razor will kill a man's breathing in thirty seconds, as an insanitary dwelling will kill it in thirty years. Loneliness, callous indifference, "the inhumanity of man to man" will kill his soul day by day. Meanwhile those who love the brotherhood bring life . . .

God Almighty speaking in Jesus, stirring in every deep instinct, has told us to walk this path of love to the brotherhood. We are here for only a few years. It seems foolish that nationality—the fact that I was thrust onto this portion of the planet's cortex, and another man on that portion—should keep us apart! It seems worse than foolish, it seems perfectly crazy that money —the fact that my chair is upholstered in plush, and yours in plain board—should keep us apart. It seems, when we look at Jesus, as though God intended that we prove ourselves friends of mankind while we are here. Those who, in surrender to the spirit of Jesus, do prove themselves friends, tell us that thereby God comes to them in the conviction of life which no accident of the flesh can ever destroy: "We know we have crossed from death to life because we love the brotherhood."

The Church and the Social Security Act

*Condensed from Information Service**

THE inauguration under the auspices of the federal government of a national policy of social security for employes of profit, as opposed to non-profit, agencies has confronted the latter class of organizations with a serious problem. The non-inclusion of these agencies runs counter to the recommendation of the Advisory Council on Social Security and the Social Security Board which in December, 1938, and January, 1939, recorded their judgment that the coverage of the old age pension provisions of the Social Security Act should be extended to include them all. This proposal has been the subject of lengthy and spirited controversy, particularly on the part of certain church leaders, many of whom have seen in it a threat to the pension funds already established by a considerable number of church bodies, and also to the tax-free status of church property and the principle of separation of church and state.

Before the question can be considered on its merits some facts are needed. First is the extent of actual coverage of church employes by the private funds established for their security in old age.

There are over 200 religious bodies in the United States. Of these, 42 are Protestant denominations, and 24 of these large Protestant bodies have representation in the Conference of Church Pension Funds. Participation in the conference does not connote full coverage for the employes of a denomination, or even for its ministers. It represents rather, serious effort by that church body toward the support of, at least, its clergy in their old age.

The ministers of Protestant church bodies total approximately 85 per cent of the clergy in the United States. The denominations represented in the Conference of Church Pension Funds support approximately 52 per cent of the Protestant ministers in the country. Of these it appears that somewhat less than 50 per cent are actually covered by the old-age security plans of their churches; so that coverage by the conference member bodies is approximately 26 per cent of the Protestant ministry of the country.

Of the 24 bodies in the Conference of Church Pension Funds, four at present offer old-age pension coverage to all lay employes; three offer coverage for some lay employes. This means provision for employes of central boards, of ad-

* Department of Research and Education, Federal Council of the Churches of Christ in America, New York, issue of December 30, 1939.

ministrative, managerial, or teaching staffs and lay missionaries; in one case it means "approved" individuals or groups. Fifteen bodies offer no coverage for lay employes.

It is impossible to arrive at definite figures, but it is probably safe to assume that the number of lay employes of the churches is at least two to three times that of the clergy.

A number of non-profit agencies have been studying the advisability of seeking inclusion under the old age provisions of the act and the question will in all probability be raised and decided in the present session of Congress. For several reasons inclusion under the *unemployment insurance* provisions will not be sought. No objection is anticipated to inclusion under one section of the Act while exemption is maintained under another section.

The National Council of the Y. M. C. A. has made a careful study of the whole question. Its committee recommended that the Committee on Security be authorized to continue their cooperation with other non-profit agencies toward the inclusion of their employes under the Old-Age Benefit provisions of the Act as revised by the last Congress. (Note: This is not an official action of the National Council of the Y. M. C. A. The recommendation of the committee appointed to study the problem has been submitted to member associations and the latest advice available indicates probable opposition to its intent.) Among these "non-profit agencies" favoring such inclusion, if suitable arrangements can be made, are: The National Board of the Y. W. C. A., the American Hospital Association, the Community Chests and Councils, Inc., National Federation of Settlements, American Association of Social Workers, Council of Jewish Federations and Welfare Funds, Association of American Colleges, and the Teachers Insurance and Annuity Association of America.

No Protestant church body has as yet taken official action favorable to the inclusion of church employes under the coverage of the old age benefit provisions of the Social Security Act.

The National Catholic Welfare Conference considers it essential that in any such extension of the Social Security Act to the employes of tax-exempt agencies, there should be full recognition and safeguarding of the tax-exempt status of the tax-exempt employer.

Some of the objections originally cited by church pension fund representatives have been met by the amendments to the Act. Seven objections however are still urged: (1) that the adjustment of established church pension and benefit plans to the benefits to be derived under the Act would be very difficult; (2) that the church funds provide larger benefits than the Social Security Act; (3) that the church

funds promise more permanent security; (4) that the church will have a greater financial burden and will therefore find itself crippled in its religious work; (5) that the administration of such a vast system is too great an undertaking for any government agency; (6) that inclusion under the old-age provisions of the Social Security Act would eventually destroy the church's tax exempt status; (7) that inclusion of church employes under the Social Security Act would have the effect of blurring the boundary line between church and state, and thus weaken the protection which the church has enjoyed against state control or interference.

The non-religious agencies among the non-profit organizations concerned have expressed the opinion that exclusion will before long militate against the preservation of a high quality personnel. It is urged that the greater the ability of a worker the more likely will he be to consider his future economic security in seeking placement.

In the meantime the qualification for eligibility for benefits has been changed so that each year of postponement will increase the number of years of contribution required before the worker may receive benefits. In addition, the change of basis for determination of benefits from total wages to "average wage" lends urgency to any contemplated action.

The churches for many years have been concerned over the general insecurity of the worker and have taken a leading part in the advocacy of measures to remove the unnecessary hazards attendant upon economic life. The churches have deplored the fears and the cramping of the individual spirit by subservience engendered in the keen competition for livelihood and status. Many pronouncements by church bodies are on record in this connection, a number of which deal specifically with old-age insurance.

The cautionary reaction of the Conference of Church Pension Funds is a natural one. Churchmen cannot but feel dismay at any challenge to the status of the established pension systems. The question is regarded generally as one of principle, rather than of finance.

The church's responsibility to its own lay workers appears to have been neglected while it has been stressing the responsibility of industry to its employes. Whatever answers may be given to the many questions raised in this report there will be general agreement that a corporate responsibility emerges from the facts presented.

The Presbyterian Social Security Plan

*By Reid S. Dickson**

THE publication of the weekly bulletin of the Department of Research and Education of the Federal Council on December 30, 1939, brought into bold relief the whole question of the relation of the church to the Social Security Act of the federal government. This brief article is prepared, not in any spirit of controversy, but to set forth the attitude of the Presbyterian Church in the U. S. A., as that attitude has taken form in the actions of the General Assembly, the General Council, and presbyteries, and in letters and telegrams from many thousands of ministers and laymen, as well as in the recorded votes of hundreds of congregations in special meetings. The vote of our Church in the year 1935, as well as in the early spring of 1939, indicated an overwhelming desire and conviction that a lifetime of service to Christ and the church should be recognized, so far as pension protection at least is concerned, by the church rather than by the government.

The Board of Pensions has not sought to mark the path down which the church should travel in considering the relation of the church to the Social Security Act. Rather has it been the desire of the board to discover the mind of the church, and properly thereafter to represent the church in conference with other church groups or non-profit agencies, and in answer to questions from committees appointed to Congress.

The Presbyterian Church in the U. S. A. is no stranger to the principle of the Christian philosophy of social security for her employes. We go back to the beginnings of our American history, in the year 1717, for the evidences of our deep concern for the protection of the servants of the church, and those dependent upon them. We now rejoice in the widespread discussion of the problem, and in the prospect of proper social security for all of our countrymen, through the leadership of our government in Washington. But the Presbyterian Church during all the years of her history in America, has been developing her own plans of security for all classes of workers through relief grants, sustentation pensions, service pension, and accumulations annuities. Lay missionaries under the Boards of Missions, and in the employ of the synods and presbyteries, have been fully protected, and in more recent years, plans have been developed and put into operation for

* General Secretary of the Board of Pensions, Presbyterian Church in the U. S. A.

protecting lay workers of the boards, agencies, institutions, and local churches, under the Employees Pension Fund which began its operation in October 1934. The Presbyterian Church has felt that it was its task to care for its own workers, and that this responsibility should not rest on community or state.

The Church of Jesus Christ is set apart from all other institutions. In this country of ours, the church exists in the state, but is not of the state. Its motive power is not of this world. In the United States a free church has always been the guardian of democracy. It has set forth the utter worth of human personality, and provided that religious background and base which is needed if our sturdy self-reliance and self-respect as men, is to endure.

The sentiment of the overwhelming majority of the ministers of our church, as expressed in communications to the Board of Pensions, and members of Congress, is that the inclusion of religious workers under the Social Security Act might well become the entering wedge of domination of the church by the state, and also that it might become the entering wedge of taxation from which we are now exempt. It is suggested that these mandatory social security taxes be labeled "contributions," but whatever their name, they will be mandatory impositions by the state for the state, so far as the present situation is concerned. In other words, the preservation of the existing relations between church and state was so important, that no legislation should be enacted which might disturb that relationship and place the church under the dominance or even surveillance or supervision of the state. The Social Security Act of the government is a great and beneficent plan, but under it, the servants of the church might face a temptation to be subject to the temporal power in spiritual things.

It should be remembered that discussion of the relation of the church to the Social Security Act, has not centered on the dollar angle. In other words, our church has not been concerned as to whether we could obtain from social security benefits more than a dollar's worth of benefits for each dollar paid in. Under the Social Security Act as amended at the last session of Congress, the cost of benefits is very materially increased, and the special taxes reduced, which naturally throws a heavier burden on the proceeds of general taxation. Our discussion within the church has gathered around the preservation of the present relationship between church and state, and this has been our guiding motive in urging the continuance of the exclusion of religious workers. If, however, it were considered necessary to discuss comparative values and benefits, the church pension funds, supported by

the loyal constituency of the church, would not suffer in any comparison. But the church objection to inclusion, has thus far been on a higher and historic ground.

The latest developments in this whole discussion, as so splendidly epitomized in the preceding article (pages 4-6), have to do with the inclusion of lay workers as distinguished from ordained workers. Such a separation of responsibility has not been recognized by our church. It is difficult to see how such a dividing line may consistently be drawn, if we hold fast to the principle of separation between church and state. The Presbyterian Church protects, under the Sustentation and Service Pension Plans, lay workers such as unordained missionaries, both national and foreign, lay directors of Christian education, lay missionaries in city and country work, and others. The Employees Pension Fund operates for the protection of lay workers such as stenographers, janitors, sextons, and others not protected under other departments of the Board of Pensions.

The protection of this last group of lay workers, who may not receive government support, because of employment by the church has placed the Presbyterian Church under a very heavy moral responsibility. And we are facing it. Formal action by the General Council at its meeting in May, 1939, and the action of the General Assembly in adopting and sending down to the presbyteries an overture upon the subject of lay employes has brought the church face to face with this high obligation. Many presbyteries have made complete surveys of all their churches, and others are now in the process of survey to discover the area of responsibility, which although extensive, is not as great as had at first been supposed. Hundreds of pastors and church officials are in correspondence with the office of the Board of Pensions, seeking information as to the protection of lay workers. This part of our Church Social Security program is not complete, but the church is well on her way to meet the challenge.

The Presbyterian Church in the U. S. A. presents her own social security program as of January 1, 1940, supported voluntarily and generously as follows:

April 1, 1939 to January 1, 1940	*Number of Beneficiaries*	*Total Payments*
Relief Grants	1304	$259,138.00
Sustentation Pensions	1511	349,397.00
Service Pensions	3653	995,551.00
Accumulation Annuities	179	35,804.00
Employees Pensions	31	8,702.00

Christians as Hosts to the Persecuted

*By Henry Smith Leiper**

SINCE our ancestors, uninvited, intruded among the Indians on this Continent, there has been a stream of guests coming to this land. In the last century there were 34,000,000 of them! And from some of them most of those who read these pages are doubtless descended —at least on one family line.

Now that huge flow has been reduced to a mere trickle—from more than a million a year to 76,571 in 1937—less than half the permissible quota for that year.

For obvious reasons, the available places on the quota assigned to Germany and its victim states are in more than full demand. The *net* for the six year period ending June 1938 however averaged only 4,584 persons a year, since almost as many returned to Germany as came here from Germany. The German-Austrian-Czecho-Slovakian quota is about 30,000. Most of those placed will be taken from now on, if transportation is available and war conditions permit the exodus of those desiring to come.

One of Hitler's subtle aims has been to create confusion and fear in connection with migrations of his victims. He has succeeded very well in America. There is much whispered talk about a "flood of undesirables." In plain truth the country has never in all its history received so concentrated a group of high grade persons as comprise the present migration from German lands. Having known hundreds of them personally, and scores rather intimately, I know whereof I speak.

During the earlier part of the time since Hitler came to power the larger proportion of those fleeing from his persecuting hand were Jews; now about half of these are Christians. At last the churches are beginning to understand the problem but as yet they respond slowly and protestingly to the call for help. As secretary from its founding of the American Christian Committee for Refugees I have pled with Christian leaders and can record as a result only meagre response. Within the past few weeks *from Jewish sources* in America more than a third of a million dollars has been donated for *Christian refugee relief*. That is far more than has been given by all the Christians put together in the six years that the Christian committees (the committee named, the Catholic committee, and the American Friends Service Committee) have been at work on the problem.

Yet we have managed in these committees to secure enough to help

* Executive Secretary of the Universal Christian Council, 297 Fourth Avenue, New York.

place many thousands of Christians at least temporarily. Attempts to secure admission for ten thousand children failed after one of the most sickening exhibitions of decadent patriotism that has ever been witnessed in Congress. Their admission was refused even when it was proposed that they should all be charged against the quota when they came of age. Yet this year we shall have nearly a million fewer children in our schools than last due to the decrease in our own birth rate.

The experience of other lands has shown that for every refugee placed a job is created for a native citizen. This important fact, which is subject to demonstration, answers pretty conclusively the excuse that we cannot help refugees to come so long as we have our own unemployed. To me, even if it were true, that would be like standing on the deck of a safe and comfortable ship, watching helpless people drown with a shrug of the shoulders and the excuse that it might lessen the available supply of food and work on our own ship for our own passengers if we rescued them!

What the American Committee for Christian Refugees* would like to see would be the establishment in every major city of a responsible Christian committee to do what the Jewish committees in these cities have been doing for some years: *i.e.*, to say to the American Committee "we will take—families a year and see that they are provided for until we can get them settled in our community." The American Committee for Christian Refugees has had 11,000 cases registered with it and at present the congestion in the New York area is considerable.

These newcomers bring all kinds of skills and accomplishments with them even when they cannot bring much property. Almost all are university trained and this is no accident. Mr. Hitler says: "the intellectuals are nature's refuse." Some are doctors—2,500 in all have come; others are professors, ministers, writers, musicians, lawyers, engineers—and I could describe personal contacts with many in these categories.

Now it happens that American communities are in the habit of advertising and crusading to secure new settlers, new business houses, new customers for the local markets. They seek to attract new industries in the belief that prosperity comes with an increase in population. Might it not be good sense to ask: Is there not a real gain to be had in the relocation here of creative, productive, intelligent, highly trained and hard working persons of high moral character from Germany which has supplied our land with many of its finest groups of citizens in past decades?

Yet there are many bills before Congress proposing to cut off all

* New York Office, 287 Fourth Avenue.

immigration. Most of these and other bills aimed at the non-citizen, ignore the fact that the Bill of Rights expressed a deep faith in the inalienable rights of man—not of American citizens. Thus they are not only unintelligent and economically unsound but basically un-American in their implications.

But facts such as these need to be spread; movements such as the one reflecting selfish isolationism need to be exposed for what they really are. They need to be actively opposed and it is for Christians to see that they are.

All of the refugees are not immediately surrounded by friends! Most of them know very few persons, if any, when they come. They have been through bitter experiences which have tried their souls. They need fellowship. Who better can and should show it than Christian churches? Every local church federation should have a committee to find out what refugees have come to their locality and to see that hospitality and friendly service is extended to these guests.

Churches such as the Riverside Church in New York, the Madison Avenue Presbyterian Church, St. George's Episcopal Church, Broadway Tabernacle, to mention only a few outstanding examples in my own city, have done great work aiding the newcomers. They have been hosts in the truest sense and not merely contributors of funds—important as funds are. They share in the necessary and personalized work of retraining, often needed by people used to a very different environment. They provide a church home for uprooted Christians from a land where the martyr spirit has been reborn and they are enriched by the experience as they all freely testify.

In his infancy, Jesus Christ, our Lord, was a refugee in Egypt. Let us never forget that. He and all the other founders of the early church represented the Jewish people. We who are his followers, if we know our religious heritage, are all "spiritually Semites"—as Pope Pius XII recently pointed out. We are in a period of great world crisis—perhaps the greatest for many centuries. Yet most of us have suffered little or nothing in these years. We say: Can't I do anything to help? The answer is easy. It is a firm "yes: you can help—not only the victims of war and persecution across the seas; you can help those who have come to this land of freedom which has given you so much. You can send your stored up personality—your gifts, if you cannot send yourself, to meet them and welcome them. And perhaps in your inner consciousness you may hear a voice saying: 'Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me!' "

Why Cooperatives?

By Arthur E. Holt *

A LITTLE over a decade ago a group of students who were pastors of churches out northwest of Chicago in what is known as "the milk shed" came into my morning class and said that, due to the drive of the national government and the state to rid the milk shed of Chicago of tuberculosis cows, their neighborhoods were in turmoil. The farmers came to them and asked what they should do. The students confessed that they did not know, and I had to confess that I did not know what was good advice in the matter.

We undertook a systematic study of a section of the milk shed and the whole system of marketing of milk in Chicago. In cooperation with the Federal Council of Churches we brought out one of the first reports on this subject. We held hearings in the milk shed in Chicago and perhaps had something to do with the recommendation of a plan which still holds for the marketing of milk in that city.

In the course of our studies we came across some rather interesting facts. We found that 25 per cent of the farmers in a certain county which is central in the milk shed were members of churches but these 25 per cent furnished 42 per cent of the farmers who joined the various farm improvement associations and tested their cows before city and government forced them to do it. There seems to be a certain relationship between membership in churches and the awareness of ethical issues in the community. More than that, we found that the farmers who were members of churches and cooperatives seemed to have something of a natural affinity. People seemed to get their first experience in cooperation in the churches and the cooperatives found that, in general the church people made good members. As one cooperative leader expressed it, the co-ops were the chief consumers of the church's product.

Members of the Pure Milk Association of Chicago are scattered over parts of three states—southern Wisconsin, northern Illinois and northwestern Indiana. This area known as "the milk shed of Chicago," the sociologists and economists call "the Chicago region." It pays little attention to state lines and yet people who live in this region are bound to Chicago by ties which are closer than political. Around every metropolitan center such as St. Louis, Los Angeles, Seattle, and Minneapolis, there are similar re-

* Professor of social ethics, Chicago Theological Seminary. Condensed from an address before the Interstate Milk Producers' Union, November 28, 1939, in Philadelphia.

gions. The sociologists tell us that the importance of the state will gradually fade before the regional organization of society.

Let us recognize that, in the past, the areas around big cities have not been characterized by democratic opportunities for workers of the soil. The city has an advantage over the farmer which he must recognize. It is first of all the advantage that forces at the center always have over those who are at the circumference—the advantage of contact and easy mobilization. The farmer operates on the circumference of which the city is the center. He has the disadvantage of separation, lack of facilities for communication and mobilization of his forces.

During the first milk strike in Chicago, one of the best of the Chicago dealers remarked to me, "The farmer is foolish to try to control this market. There are twenty-two different railroads going into Chicago and if we can't bring milk in over one we will bring it in over another." The city has all the advantage because it controls the situation from the center.

In the second place there is the assumption that the city has a divine right to cheap food. The city believes in collective bargaining for labor whereby labor is able to reduce the number of hours and increase its wages. When the farmer attempts ordered marketing and restriction of output it is generally assumed that he is violating a great moral law. City liberals who will defend collective bargaining on the part of labor will deny it to the farmer.

The clergy of Chicago, however, have said that the milk which was tainted with social injustice was just as bad for city children as milk that was tainted with tuberculosis germs. And I would go on to say that it is just as bad to drink milk that is produced at the cost of living standards on the farm as it is for city people to handle clothes which are produced under sweat-shop conditions in the factory!

Now if what we have said thus far is true, the logic of it seems to require certain kinds of behavior on the part of the farmer. In the first place the farmer must know his welfare and must discover, define and defend that welfare in a national economy. He must know that, to a certain extent, he is a capitalist but he must be very certain as to what kind of a capitalist he is.

The farmer has the kind of private property which de Tocqueville characterized as an aid to democracy. Not all the private property in the United States can be so characterized. The farmer must be wary that he is not made the dupe of certain business forces which might like to use him for their own purposes; nor ought he to acquiesce readily in the statement that his cause is identical with that of labor.

Some time ago I said to Bob Fitchie of the Milk Drivers' Union, "Mr. Fitchie, would you be willing to work for a plan for the redistribution of milk delivery routes in the city of Chicago which would do away with the fact that half a dozen different wagons line up every morning before a big apartment building?" He replied, "Mr. Holt, if you were president of a milk drivers' union which has a thousand men on its list of unemployed, would you work for a plan that would put a thousand more out of work?" He added, "You wouldn't if you wanted to stay president of your union."

We must see the cooperative movement in the light of its contribution to democracy. An outstanding philosopher of democracy has said that back of it are five great assumptions: (1) the importance of the individual; (2) the perfectibility of mankind as over against just the perfectibility of the few; (3) the gains of a commonwealth are mass gains and must be shared by the masses; (4) the political power of a commonwealth must be shared by all since ultimately it is the result of all; (5) social progress must be by persuasion and education.

I believe in the cooperative movement because I believe that it is democracy in action. In the economic field it best focuses and illustrates the democratic philosophy of life. But why believe in democracy? Here I come to the relationship between the cooperative movement, democracy and religion. The five great assumptions of the Christian religion are: (1) that the cosmic power which is back of us and works through us has a benevolent purpose and works for the perfection of the individual; (2) that this cosmic power works also for the brotherly relationships among men; (3) man is capable of evil but he is also capable of good; the possibilities of sin and righteousness unite in him; (4) that man's life is not destroyed by physical death; that there is an indestructibility which characterizes his real self; and (5) that the law of sacrifice is ultimately the law of success. The principles of democracy and Christianity are not identical but they interpenetrate and there is in them a mutuality of relationship.

Finally, what kind of men further the cooperative movement? One member of an Iowa cooperative said to me, "You can't build a cooperative without men of character. If the churches can produce men of character, there would be no surplus for any of us to worry about. The cooperatives would use all of the product!"

For Tim

The Editor Afield

The Editor has just returned from a trip which brought him into a variety of interesting experiences of American life:

I. A Presbyterian pastor telephoned a fellow-clergyman. In the course of the conversation, he told that one of his parishioners would be absent from the meeting of the board of trustees of which he was a member. The reason: A great strike was on and the parishioner was assigned to the picket line that evening. The next day another pastor spoke to this same fellow-clergyman, and he, too, noted that one of his church members would be absent from a certain board meeting. The reason: With matters as they were, like other executives in this company, he had to be in his office well on into the evening.

Two men, members of the same branch of the church of Christ, yet at opposite sides in a great industrial struggle! Let us grant that it is not easy to know just what the Christian church can or should do when a strike or boycott overshadows a community. But surely, both before and during and after such emergencies, at least the church may well bring together such men to meet in an atmosphere of understanding and mutual confidence and fellowship.

II. An evening was spent at Hull House, Chicago, with one of the staff leaders. He told that within a few blocks there was an abandoned factory in which during the last few years some 300 families on relief have lived. There is no running water, nor toilets, nor heating in the building which is "home" for these people. Such has been life in the "30's" for these scores of families. . . . Surveys have shown that for those who live (*sic*) in this abandoned factory, the rate of venereal infection is three times that for the community as a whole.

III. We met a man who for years was in organized religious work and is now a supervisor in the Civilian Conservation Corps camp. At present his camp is made up entirely of Negroes. Although these Negro lads stand high in their I. Q. the director told us, they need greater discipline in carrying out an assigned job. "As far as I can make out," he said, "economic conditions are such that Negroes have come to feel there is little future for them. Because they seem to have so little to work for, their inner depths are affected so that they also come to feel they have little to live for."

Out of these random experiences, two thoughts press for attention. One is that the church must lay redeeming hands upon social conditions, for

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these do affect the moral and spiritual well-being of individuals. And secondly, there lies to hand in our communities the need for the church to create a new spiritual climate in which differences—industrial, racial, international—may be resolved in love.

Two Approaches

Considerable space is devoted in this issue to social security as it relates to the ministerial and lay servants of the church. This is in line with our policy to present more than one view of a matter on which people differ with equal sincerity, a practice that will be followed from time to time on other significant questions.

To the churches, social security is proving to be something of a boomerang. Christian forces have long urged upon industry and other employer groups adequate pension provisions for all workers. And now the church finds herself called upon to bring her own household into line with the federal Social Security Act. Because of a complex of principles, some of them deeply rooted in American traditions, the church is uncertain as to what her response shall be.

It is clear that sooner or later, the Christian churches must make up their minds about their stand in this matter. Moreover the churches must see to it that this decision is understood by the public. And finally whatever the decision may be, the church must assure her employes, both ministerial and lay, the full measure of benefits commensurate with those secured to workers through the federal Social Security Act.

The Significant Statement

On another page, we present a statement by 32 outstanding church leaders on a vital current question. Its suggestion of what is needed to salvage from the present conflicts anything that is of lasting peace are constructive; but there are implications which may well give us pause. What, for example, is "the consequent claim upon their sympathy and support" which "Christians in neutral countries cannot evade?" What is the "responsible relationship to the present conflicts" which "the churches in the United States are under obligation to lead their nation to assume?" Certainly, "freedom from war which the United States now enjoys" is unworthy if based on "self-righteousness," but what of this country's service to the world in the rebuilding of peace? Such questions demand constructive answer.

*A Significant Christian Statement**

WE, the undersigned members of the Christian church in America, desire to state our common convictions on the bearing of the Christian faith upon the present international conflicts and the relation of the United States to them. We are moved to do this partly because of our dissent from a position advanced by many who are regarded as spokesmen for the churches, the position that, since all war is unchristian, Christians in neutral nations should not discriminate between belligerents. It implies that Christian citizens of nations at war are disloyal to their Christian faith if they give support to their governments or armies. It ignores the reality of relative but important distinctions between the contending parties. In contrast we offer the following interpretation:

1. For the ultimate causes of the conflicts in both Europe and Asia all nations, including our own, must share responsibility.

2. This admission of common guilt as regards the *origins* of the present wars must not blind us to the incalculable issues at stake in the *outcome* of these wars. A distinction must always be made between moral accountability for conditions leading to war and moral obligation to deal with those conditions and their threatening consequences. Discriminate moral judgments are of the essence of the Christian's task in life.

More particularly, an interpretation of the present conflicts as "merely a clash of rival imperialisms" can spring only from ignorance or moral confusion. The basic distinction between civilizations in which justice and freedom are still realities and those in which they have been displaced by ruthless tyranny cannot be ignored. Therefore, Christians in neutral countries cannot evade the ethical issues involved and the consequent claim upon their sympathy and support.

3. Some Christians, holding that the use of violence in international relations is always sinful, declare that they can have no part in it. We respect the sincerity of those who hold this view and are ready to defend them against forcible constraint or persecution. Others, equally honest and peace-loving, believe that when Christians are convinced that their nation is engaged in resistance to aggression or in defense of international order they must obey its call. Throughout Christian history the latter has been the view of the majority in the churches. We believe it is so today.

It is mistaken to suggest that Christians have no alternative between total abstention from war on the one hand and the proclamation

* Released to the press January 22, 1940.

of a "holy war" on the other. We record with gratitude that many Christians in warring nations are facing this issue with a high sense of responsibility, are keeping alive the reality of a Christian community transcending all divisions, are cultivating contrition for the common guilt in which all nations share, are even now preparing for just and lasting peace, and are exalting, in the very midst of terrific conflict, the Christ whom no nation can claim as peculiarly its own.

4. The churches in the United States are under obligation to lead their nation to assume a responsible relationship to the present conflicts.

This must begin with recognizing that the freedom from war which the United States now enjoys is no occasion for self-righteousness, but rather for thanksgiving and *the assumption of a larger responsibility in the works of mercy and the building of peace.* The United States cannot hope to have a part in determining a just and stable peace unless, during the conflicts, she proves herself alive to the deeper issues involved, sympathetic with the warring peoples in their bitter struggles, and prepared to make her contribution to a better future. That contribution cannot be merely in terms of moral preachments and lofty ideals for the conduct of other nations, but rather of *responsible national participation in the long and painful task of peaceful reconstruction.*

The best elements in all belligerent nations are hoping and praying for *a new international order.* We believe that it is the business of the Christian church in neutral as well as in warring nations to prepare their people for the necessary sacrifices and responsibilities. For this sacrifice of a measure of national self-interest to the higher ideal of the community of nations, the American people must be prepared. Here is the special task and obligation of Christian leadership at the present time.

These obligations spring from the very heart of Christian faith. That faith commits us to the ideal of a community of nations, designed to arrest the anarchy of nations and to raise the life of all peoples to a new level of security, and to recognition of the claims of humanity as superior to all particular national loyalties.

The following named Presbyterians are among the thirty-two signers of this statement. Each signatory acts entirely as an individual and not as a representative of any organization or movement.

William Adams Brown
Henry Sloane Coffin
John Foster Dulles
Mildred McAfee
John Mackay
Elizabeth C. Morrow
Justin Wroe Nixon
Henry K. Sherrill
Robert E. Speer
Henry P. Van Dusen

Brotherhood Prayers

In the name of our Elder Brother, let us daily pray for—

March 1.

The embittered in spirit. Make us, we pray, more worthy of their confidence. Teach them, O Lord, the meaning of Calvary, and let them hear anew the Voice of forgiveness.

March 2.

Those corrupted by possession of, or desire for, wealth. Let not our affections turn from thee, O God, lest we fasten them on earthly things that shine but for a day. Keep us looking Christward.

March 3.

Members of the Nursery Department. God, bless all little ones, and especially those who in the first experience of Sunday school learn of thee.

March 4.

Especially bright children. Let not flattery or ease of learning dull the bright promise of thy generosity to their natures.

March 5.

Children in homes where there is drinking. Make the foolishness of parents a guiding wall against the sins that drug youth and finally destroy.

March 6.

Shut-ins. Our Father, touch in a special way with thy divine companionship and make patient and brave, these who would feel themselves a part of the throbbing life of this busy world.

March 7.

Wives of pastors. Give these women wisdom and an undaunted spirit as they share the ministry of the church. May their husbands and their children call them blessed.

March 8.

The sick in hospitals. Give all doctors and nurses and friends thy spirit of healing love, O Christ, that our sick may be healed.

March 9.

Those who are less than Christian toward the Jews. Let thy light shine, O God, that we may see that there is but one family in the world, thine own.

March 10.

Opium addicts in China. Renew again the inner strength of those enslaved to manhood-destroying habits; and raise up those who stoop to profit through the degradation of others.

March 11.

Those who profit from another's weakness for alcohol. Make all people, and especially Christians, Our Father, share with their fellowmen, not the cup that slays, but the cup of kindness and divine affection, that saves.

March 12.

Those in submarines. No depth is beyond thy reach, O God; keep them in safety, and spare them from bringing peril upon others.

March 13.

Church sextons. Make the ministering of tables worthy of Christian appreciation, and bless those who humbly serve.

March 14.

The Moderator of the General Assembly. May the words and deeds be rich in challenge of him who leads our Church as a true servant of thine, O God.

March 15.

The Presiding Bishop of the Protestant Episcopal Church. We pray for this thy servant, Our Father, that thou wilt strengthen, guide and use him mightily.

March 16.

The Federal Council of Churches of Christ in America. Teach us to cooperate in all good works for Christ's sake.

March 17.

The Provisional Committee for a World Council of Churches. Thy world is wide, O God, and thy church is world-wide. Help us to organize it under thy guidance through this committee.

March 18.

Those who teach in Christ's name. May all who teach know thee, O Master Teacher, that truth may reign and bless.

March 19.

Those who heal in Christ's name. Great Physician, heal again through those who minister in thy name.

March 20.

Those who preach in Christ's name. Empower all who speak for thee with sincerity and devotion, that they may be sounding boards of heaven.

March 21.

Those who befriend their fellowmen in Christ's name. Bless the friendly and those who hunger and thirst after friendliness, O God, who hast ordained us in the name of friendliness.

March 22.

Those who are persecuted for Christ's sake. We recognize innocent suffering for his sake as Calvary-pains of true growth toward true nobility. So may it be unto these, our God and their God.

March 23.

Those who pray in Christ's name. Let us pray under the cross of Christ, that our prayer may be God looking us-ward.

March 24.

The reign of "Christus Victor" throughout the world. Only through thee, O Christus, may peace and brotherhood be born. Reign forever in and through us.

March 25.

Those who recently have sought public relief for the first time. O thou Breaker of the Loaves unto the hungry, help these to receive help without loss of self respect and the respect of others.

March 26.

All who must work in dangerous occupations. When danger surrounds those who work, O God, increase thy care and their sense of thy nearness.

March 27.

All in the Civil Service. May these public employes serve as unto thee, O God, and may we receive of them with gratitude.

March 28.

Domestic servants. May those who labor in the homes of others receive, in word and deed, respect and love.

March 29.

Locomotive engineers. Protect them, O God, in the name of him who loves brave men and loyal workmen.

March 30.

Those taking out citizenship papers. Impress upon such, Our Father, the meaning of our double citizenship, under man and under thee.

March 31.

Governors of states. Remove expediency from these lives, O God, and make service rendered, more desirable than gold or power.

It is hoped that we will go beyond merely reading these prayers. Let us bring before God the needs specially mentioned for each day. In this way we will become part of a fellowship of intercessory praying. These prayers for March were prepared by Rev. Walter R. Courtenay, Neenah, Wisconsin.

News and Views

The maintenance of democracy rests with educated men and women, according to Dr. Charles F. Wishart, president of the College of Wooster, Ohio, who recently spoke at Washington and Jefferson College, one of 53 colleges affiliated with Christian education.

The church and the school, Dr. Wishart declared, are the foundation and the pillars of any enduring social order and of the home. He quoted the distinguished Professor Popenoe on the increasing menace of divorce. In Los Angeles County last year there was, Professor Popenoe said, one divorce for every two marriages. Among the graduates of colleges the approximate ratio is one divorce to 80 marriages, and among the members of Christian churches only one divorce to 130 marriages. The factors which have proven their stabilizing influence in the home, Dr. Wishart said, are performing the same service to the state.

Four Negroes were convicted of murder by a Florida Court in 1933 and sentenced to death. They told their friends that a confession had been extracted from them by beatings, by threats of death, by prolonged deprivation of sleep. Three times the Florida Supreme Court reviewed the case and three times declined to set aside the convictions. On Feb. 12, 1940, the Supreme Court of the United States declared the Florida Court to be in error and reversed its judgment. The ruling delivered by Justice Black was unanimous. In commenting editorially on the Supreme Court's decision, the Philadelphia *Evening Ledger* said "That seemingly routine ruling expressed an essential concept of American law. It embraced far more than the case of four Negroes convicted of murder and sentenced to death. It asserted: 'To permit human lives to be forfeited upon confessions thus obtained would make of the constitutional requirement of due process of law a meaningless symbol.' 'We hold these truths to be self-evident. . . .' In such terms the founders of our nation spoke. We approach the high place ourselves when we grasp the human fundamentals on which they built a 'living law.' "

The Gallup poll on prohibition as announced on January 22, 1940, twenty years after prohibition went into effect, indicates that 34 per cent of the people would vote for national prohibition—an encouraging report when it is borne in mind that national prohibition is not a present-day issue nor has it been since repeal. It proves conclusively that people are not pleased with present-day conditions. The issue today is local option with the people back of it. More than 5,000 units have already voted dry and every election shows a gain. The Institute asked: Do you think liquor regulations in your community are too strict, not strict enough or about right? The vote was: Not strict enough—51 per cent; about right—42 per cent; too strict—7 per cent.

The attitude of the Board of Evangelism and Social Service of the United Church of Canada on the Civil Liberties Union is expressed in the following resolution recently adopted: "That while this Board recognizes the necessity of accepting in time of war certain restrictions upon those civil liberties which the citizens of a democracy ordinarily enjoy, it warns against the danger that such restrictions be extended far beyond the necessities of the situation. The Board, therefore, draws attention to the need for utmost vigilance to assure that there be no further curtailment of civil liberty than

is really required, and no unnecessary suspension of democratic methods and procedures."

Son of slave parents, George Washington Carver, Negro scientist of Tuskegee Institute has contributed $33,000 to a foundation to perpetuate research in creative chemistry because he believes that experimentation along the lines of soil building and the utilization of waste, as well as the finding of new uses of native products, represents an important approach to the solution of the economic ills of the south and the nation. Through more than half a century of experimentation, Dr. Carver has developed more than 300 uses for the common peanut, 118 uses for the sweet potato and numerous methods of utilizing waste cotton products.

Grapes of Wrath, by John Steinbeck, won the Favorite Fiction Award of the National Book Awards for 1939, sponsored by the American Booksellers Association and the New York *Herald Tribune*, it having had more sales than any other book published during the year. More than 430,000 copies have been printed. The second Favorite Novel selection was "The Nazarene," by Sholom Asch. "Wind, Sand and Stars," by Antoine de St. Exupery, received the Favorite Non-fiction Award; the runner-up in this group was Pierre Van Paassen's "Days of Our Years."

One hundred ministers at a social service breakfast club meeting in California heard Carey McWilliams, author of *Factories in the Field*, and chief of the division of immigration and housing, discuss the migrant problem in that state where 145,000 migrants are living in 2,500 labor camps. Mr. McWilliams suggests as a solution a state housing authority which would get loans from the United States Housing Authority for creating 6,000 units of family housing to accommodate about 25,000 people. A cooperative system for the distribution of milk and other essentials, would be a part of the program, and through a public works program some relief for periods of unemployment would be expected.

Hundreds of saloons in Missouri were forced to close when the necessary bonds were refused as required by law in that state. A ruling by the State Supreme Court that the licenses of tavernkeepers were subject to forfeiture "for the slightest infraction of the law," caused surety companies to cancel nearly 500 bonds in St. Louis and St. Louis County, according to an article in the *Weekly Underwriter*. The action came about when surety companies as a result of the Supreme Court ruling became wary of bonding taprooms whose records indicated a carelessness about living up to the law. In St. Louis alone, 100 saloons were forced to close because they could not get the proper bonds.

The Community Church of New York, after voting to register such of its members as are conscientious objectors to war, recently adopted this resolution: "The spirit of armed conflict is inconsistent with the attitude of love toward all mankind, which it is the conscientious duty of every church to maintain with fidelity and vigor. Therefore, the Community Church, an institution of religion, dedicated to the service of humanity, in pursuance of the high ideals of its faith and regarding the injection of wartime propaganda into its services of worship as an intrusion upon its spiritual purposes, counsels its minister to keep absent from its religious services all petitions, summonses, appeals, and speeches of any sort whatsoever, and upon any occasion, which may foster the spirit of war, therewith serving to weaken its bonds of fellowship with all peoples of the earth regardless of sect, class, nation or race."

Facts and Figures

The number of refugees in the world is estimated to be between 14 and 15 million persons according to Clarence E. Pickett, secretary of the American Friends Service Committee. Some 10,000,000 persons are trying to resettle in western China. Of the Spanish refugees, 150,000 are in France under pressure of the French Government to leave, and 6,000 have gone to Mexico. In central Europe there are 260,000 Jews and non-Aryans still remaining in Germany. There are 80,000 in Czecho-Slovakia and an unknown number in Poland, of whom 200,000 have gone from German Poland to Russian Poland; 60,000 to 80,000 to Rumania and 20,000 to Vilna. The number of refugees in transit includes 6,000 in Cuba, 20,000 in Shanghai, 45,000 in England, 25,000 in Holland, and 30,000 in Belgium.

A contribution of $800 for Chinese relief in Hwaiyuan served in this fashion, according to a letter received by the Church Committee for China Relief: Favorable exchange rates turned the $800 into $9,000 in Chinese money. It was allocated to repairs on a flood-prevention dike. Local Chinese, though sufferers from the devastation, inspired by the gifts of America's Christians added $2,400 to the amount, which thus became $11,400. Without compensation, 16 trained men and numbers of others volunteered their services. Fifteen miles of dike were repaired, a sluice gate was built. Immediate result: Grain appraised at $800,000 was saved. More than that, from the cash balance of $5,792, seed wheat was purchased, two wells repaired, roads leading to them repaired, and two schools were opened in which refugee widows and orphans are being trained for self-support.

A warning that prohibition may return by 1947 clouded the National Beer Wholesalers Association meeting last November in Chicago. George W. Eads, St. Louis statistician, told the group that 37 per cent of the nation remained geographically dry when beer was re-legalized in 1933 and that the country now is 43 per cent dry. "Nothing can stop this gain except the education of the public toward proper control of liquor and beer dispensation," he said. "If the gains are not checked, the result by 1947 will be a dry Congress . . . with a virtual mandate to re-enact prohibition."

Local option elections in 1939 numbered 1,800 in about 950 of which the drys won. About 10,800 local option elections have been held since repeal, of which the drys were successful in about 6,950 cases. According to a statement by the Anti-Saloon League, nearly all of the states legalized liquor sale following repeal. The temperance forces began at once to reclaim territory for no-license, and have now settled down to hard, strenuous campaigns to win new territory and defend that which has already voted no-license. Of the thirty-six states which permit some form of local option, fourteen do not permit a vote on beer at all, or only when the beverage exceeds a certain percentage of alcoholic content. In these 14 states, beer under the stated percentage of alcohol may be sold freely, subject to state laws, and without the right of the citizens to vote against its sale. These 14 states with percentage of alcoholic content are: Alabama, 4%; Arkansas, 5%; Colorado, 3.2%; Florida, 3.2%; Georgia, 6%; Minnesota, 3.2%; Missouri, no vote on beer; Montana, 3.2%; Nebraska, no vote on beer; N. Carolina, 5%; Oregon, 4%; S. Dakota, 3.2%; Tennessee, 5%; West Virginia, 5%. Thirty-six of the states have local option in some form, while 12 do not.

Book Reviews

John J. Eagan—A Memoir, by Robert E. Speer. Revell Company, New York, 1939. 50 cents.

This life of John J. Eagan is written with both the laity and the ministers in mind. It should be given a wide and thoughtful reading by both. Mr. Eagan began life as a poor lad with a widowed mother, his father having died in his early years. He entered the employ of an uncle who, either because of or in spite of very rigid discipline, implanted in the boy an undying devotion to what he believed to be his duty. From his youth, John Eagan showed an almost uncanny capacity to turn into money anything which he touched. When his uncle died, he had left to John Eagan what at that time was a sizable fortune. He organized and became president of the American Cast Iron Pipe Company, of Birmingham, Alabama, and became something of a power in the economic life of that part of the country.

Into his home one day came Josiah Strong, that pioneer with a passion and vision for relating Christianity to the practical problems of social living. He and young Eagan became friends and to him John Eagan gave the credit for his interest in a Christian answer to social questions. He strove to take Christ's teachings literally, declaring that he would not ask any employee to work in conditions in which he would not want his own son to labor.

Mr. Eagan's social concern led him to give generously out of his wealth time and time again. But his social concern went beyond the disbursement of charity. While still in the vigor of his life he drew up an agreement which assured a certain wage to those who worked in the American Cast Iron Pipe Company before he or the other stockholders shared in any profits. In his will, he left his very considerable interest in this company to its employees who now not only work in it but control it. This was not the act of an impractical idealist but was the result of a decision arrived at after much earnest thought and prayer.

Mr. Eagan had a similar interest in the bettering of the relationship between the white and colored races, being one of the founders of the Interracial Commission which today has grown into a significant movement affecting the life of the south and beyond. Later he became the first chairman of the Department of Race Relations of the Federal Council of Churches.

Dr. Speer has added another to his already large list of volumes which have a message of life for those who read them. One hopes that this straight-forward document will be used as a basis for discussion among groups who are interested in securing a happy relationship between employers and employees and races.

George Irving.

Civilisation the Next Step, C. Delisle Burns. W. W. Norton Co., New York, 1939. $2.75.

Shortly before the outbreak of the present European war, one of Scotland's ablest philosophers and sociologists completed this book. In it he points out that civilization is not something already achieved, but is the next stage toward which the world may move. The war makes the reader feel that we are much further from civilization than Dr. Burns imagined, but when the struggle is over, we shall find the way toward a new civilization clearly marked in this book.

Dr. Burns starts from the great Christian tradition of western Europe and America. He summarizes Christianity as containing three general ideas: (1) That the difference between a good person and a bad person is more important than any

difference of sex, race or class; (2) that the service of others, especially the weak and poor, is more excellent morally, than mastery over them; (3) that hostility between persons ought to be overcome by sympathy and cooperation. The author also points out that the Christian tradition has had certain weaknesses. It has paid much more attention to personal virtue than to social justice; it has underestimated freedom of thought; it has exaggerated dangers of sex; it has opposed new scientific knowledge. But in spite of these weaknesses, Dr. Burns insists that the Christian religion cannot be repudiated, as it is by the dictators, without undermining civilized life.

The central thesis of the book is that the answer to the great question, "What kind of life is best?" can be found in psychology and ethics, psychology being defined as the study of the abilities of man, and ethics being defined as the study of the moral standards or ideals which move them. The principal lines of advance are to be found, according to Dr. Burns, in the recognition of the primacy of women and children and the development of new attitudes toward children; in the elimination of snobbery and the substitution of the moral ideal of mutual service; in the rejection of the idea of racial superiority and its imperialistic expression and the introduction of moral standards in choice of public policies; in the adoption of the ideal of the common good and the appreciation of the dignity and worth of manual work; and in a new conception of peace as the basis for permanent world government.

Dr. Burns believes that fear has been used throughout history as the instrument of authority and repression. He points out in conclusion that "glory" as an argument for foreign conquest is an expression of fear and that ideas of social equality, better education, social justice and peace are blocked by fear. The alternative to fear, he declares, is morality based on hope, and the foundation of that hope is the discovery of the scientific method.

The moral values with which Dr. Burns has concerned himself in this book constitute the foundation of a new civilization which may well rise in any nation that dares to appreciate intensively the worth of these ideals.

Charles J. Turck.

The Bible Economy of Plenty, by E. Tallmadge Root. Harpers, New York, 1939. $1.65.

Someone has said that the making of books is easy: all one needs is a sufficient amount of nerve and plenty of foolscap paper. This book evidences something more than those two ingredients. The introductory chapter asks the very important question: Has the Bible a message for this new age?, and the entire book is an affirmative answer to that query.

An instance of the author's clarity of statement is seen in his definitions (pp. 10 and 11) of Socialism, Communism, Fascism, Nazism, Capitalism, etc. When he quotes Mayor LaGuardia's reply to critics of his radicalism: "I am as radical as the Lord's Prayer," one reflects that his own book is as radical as the New Testament piled on top of the Old.

The author effectively discusses the teaching of the Prophets with regard to wealth and worldly possessions and the "Economic Ideal of the Hebrew Law." He focuses the light of the "wisdom" literature upon the question, and takes us over into the New Testament kingdom interpretation of ownership responsibilities.

The practical problem of how to bring this whole question home to the conscience of professing Christians has perhaps not been stressed as much as a pastor might wish; but he will find material which he can effectively use. As a sample or two of living issues and up-to-date topics for sermons, one might take "Why Do the Wicked Prosper?" (pages 86-92), and again "What Is Meant by Seeking

First the Kingdom?" (pages 103-133), and "Are the Teachings of Christ Valid Today?" (page 139).

I think it is generally recognized that some new prophet must arise to show the world some way out of the present depression. Since the state has failed to meet the issue, perhaps the church may succeed, through a fresh restudy of the teachings of the Bible. The emphasis on the social application of the gospel is so needed today—its teachings about war and unemployment and the abolition of poverty and the proper use of money—that any sane attempt at a wise interpretation of Scripture along any of these lines is much to be desired. One of the old Revolutionary fathers asked, "Will the Constitution march?" and in much the same spirit folk ask today "Will the Gospel work?" This book answers that interrogation with glorious affirmations. Get it and read it is my advice.

Herbert Booth Smith.

The End of Economic Man, by Peter F. Drucker. John Day Company, 1939. $2.50.

This book has been written under the urge of a strong conviction and with a political purpose. The conviction is that every society is based upon a concept of the nature of man, that western industrial society has been built upon the concept of man as essentially an "economic animal," that this society has not brought its people the freedom and equality which it promised, and that totalitarianism issuing from the collapse of human faith in that concept and society now threatens to destroy such freedom as western Europe has realized. The author's political purpose is to energize the will to maintain freedom among the democracies and to summon them to develop a new order of society based upon a non-economic conception of man.

Mr. Drucker gives a fresh and original interpretation of totalitarianism. Its adequacy may be questioned at several points. The author's philosophy of history seems markedly rationalistic. Two concepts, freedom and equality, are made the driving dynamic forces in European historical life and the whole totalitarian development is traced to loss of faith in the single concept of 'economic man.' The root cause of fascism is the loss of faith in the social creed and social order based on this concept of 'economic man.' Capitalism and Marxism have been unable to extend genuine freedom and equality. Totalitarianism grows out of the consequent human despair.

And the basic threefold contention of the author seems to be true in part but not *in toto*. That the material is but one pole of human existence of which the other is the spiritual, that the recent centuries have sought to make the spiritual serve the material sphere, these seem to be true beyond cavil. The third contention that we are now witnessing a revolutionary movement against this inversion of spheres does not seem so certain. Even if we grant that "the only possible cause of a revolution is a fundamental and radical change in the order of values," it is questionable whether any such radical change has occurred. At best we seem to have a widening discontent adroitly manipulated and controlled in some countries, exploited in others. However, the analysis of the role of the churches in the European scene is remarkably fair-minded. And the prediction of an accord between Germany and Russia with the reasons therefor has been fulfilled and substantiated by recent events.

The author is a Viennese journalist who was educated in Germany, has served on the staffs of German and British newspapers, has been an economic adviser for British insurance and banking interests and is now a New York correspondent for a number of British newspapers.

Robert Worth Frank.

The First Five Centuries of the Church, by James Moffatt. Cokesbury Press, 1939. $2.

Dr. Moffatt is determined to break down the notion that study of the Christian religion must be limited to the Old and New Testaments. In the volume under review he presents an elaborate chronology of secular events in each century, paralleled by a chronology of church history for the same period. For each century there is a chapter of illuminating comment and interpretation. There are 37 pages of references to books and articles, and a final 14-page note on historical novels and romantic sketches relating to the period.

The writer is handicapped by the wealth of his own knowledge. The chronologies are too complete. The incidents that pass in review are too deeply related to ecclesiastical controversy to make stimulating reading for an average layman. Some day a less scholarly author will dramatize these five centuries, as Dr. Stead has done for twenty centuries in his "Social History of Christianity." Dr. Moffatt has popularized ecclesiastical history but it is still a book for scholars chiefly.

Ministers will find in this volume a wealth of material for teaching sermons, and no more valuable series of addresses could be arranged than a series dealing with these little known centuries. It will be a test of a pastor's own passion for truth if the results of thorough scholarship embodied in these pages are frankly presented to a lay membership that doubtless is curious sometimes to know how the simplicities of the gospel and the early church evolved into the exact creeds and heirarchical church of the fifth century. This book lets in great light on an obscure period. It should have wide reading and careful study. One ventures to hope that Dr. Moffatt will dare to cover another five centuries in the same scholarly manner.

Charles J. Turck.

Books Received

Alcoholics Anonymous, Recovery from Alcoholism. Works Publishing Company. $3.50

The Christian Alternative to World Chaos, Luman J. Shafer. Round Table Press. $2.

A Clear Case Against Narcotics, John C. Almack. Pacific Press.

Desert Democracy, Roy L. Smith. Abingdon Press. $1.50

Democracy, Ryllis and Omar Goslin. Harcourt, Brace & Co. $1.50

Facts First on Narcotics, John C. Almack. Pacific Press.

The Patient's Dilemma, Hugh Cabot, M.D. Reynal & Hitchcock. $2.50

The Prophets, Beryl D. Cohon. Charles Scribner's Sons. $2.

Religion for Free Minds, Julius Seelye Bixler. Harper & Brothers. $2.50

Restless Wave, Haru Matsui. Modern Age Books. $2.50

The Sacrament of Reunion, Cyril Charles Richardson. Scribners. $1.25

Sun and Storm, Unto Seppanen. Bobbs Merrill Co. $2.50

A Teacher and His Times, William Adams Brown. Scribners. $3.50

United States Foreign Policy: Isolation or Alliance, Comp. by Julia E. Johnsen. H. W. Wilson Company. $1.25

Ten Books for Lenten Reading

Selected from a list prepared by Dr. George A. Buttrick, New York.

The Nazarene, by Sholem Asch. $2.75

I Have a Stewardship, by Ralph S. Cushman. $1.25

The Evangel of a New World, by Albert E. Day. Cokesbury. $1.50

This Nation Under God, by Arthur Holt. $2.00

The Challenge of Jesus, by Hugh Thomson Kerr. $1.50

The Hand of God, by Oswald W. S. McCall. $1.50

What Use Is Religion?, by Elmore M. McKee. $2.00

Why Be Good?, by James Reid. $1.50

Live for Tomorrow, by Ralph W. Sockman. $1.50

So They Crucified Him, by Frank Stone. $1.00

One Generation and Another, by Robert R. Wicks. $1.50

Any of the above books may be purchased from your nearest Presbyterian Book Store: Witherspoon Bldg., Philadelphia. 156 Fifth Ave., New York. Granite Bldg., Pittsburgh. 8 So. Dearborn St., Chicago. 311 S. Spring St., Los Angeles.

Radio, Music, Drama

The magic of radio is again linking civilization with the U. S. Antarctic Expedition piloted by Admiral Richard E. Byrd, by short wave transmission through cooperation of General Electric and the National Broadcasting Company. The programs broadcast every other Friday, at 11:30 p.m., EST, over the NBC-Red network, consist of music, recent news developments, dramatic sketches, and "The Mail Bag," through which members of the Byrd expedition hear messages from friends and relatives at home during the ice-locked months in the Antarctic wastes.

"How Do You Know?" is the title of a new series of scientific dramatizations heard over the NBC-Blue network on Thursdays at 2:00 p.m. EST. Dramatizations are based on stories behind museum exhibits, and in which curators are revealed as scientific detectives following clues that are sometimes a million or more years old.

Dr. Lloyd L. Foster, pastor of Calvary Methodist Church, East Orange, N. J., speaks on "The Inner Drama of Life," Thursdays, at 12:30 p.m., EST, over the NBC-Red network.

Another noteworthy service of General Electric is the international broadcast to missionaries from station KGEI, San Francisco, Saturdays at 5:45 a.m. Pacific Standard Time. Friends and relatives of missionaries may avail themselves of this opportunity by sending messages to be broadcast to E. T. Buck Harris, Station KGEI, 235 Montgomery St., San Francisco, Calif. This is a service for "news from home," not just mere greetings, and will be extended to a second period if the responses demand it.

A pastor of a small American village who strikingly contrasted his position with that of a clergyman under Nazi rule was declared winner of the essay contest on the subject, "What Does American Democracy Mean to Me?", conducted by America's Town Meeting of the Air, an NBC-Blue network feature. The man who won the contest is Rev. G. Aubrey Young, pastor of the Presbyterian church at Quarryville, Pa.

The National Service Bureau of the Federal Theater Project, WPA, has issued two volumes which list and describe Biblical plays for which no royalty is required —one for Old Testament plays and one for New Testament plays. Address, the National Service Bureau, 1697 Broadway, New York. Price 25 cents.

A series of Film Forums complete with discussion guides is offered to church and community organizations by Film Audiences for Democracy, 342 Madison Avenue, New York City, a non-profit organization which endeavors to encourage films that uphold American democracy, civil liberties, and peace; that promote better understanding and improve neighborly relations between racial and religious groups; that present an accurate, undistorted as well as a socially useful portrayal of the contemporary scene, and to oppose all totalitarian trends, attacks on labor, and films contrary to the principles of the Bill of Rights.

New rental films (16 mm. sound) available from the Y.M.C.A. Motion Picture Foundation, 347 Madison Avenue, New York, are: "Peace and Democracy"—2 reels. (World leaders speak for peace.) Rental $10.00; "The Fight for Peace"—8 reels. (By Hendrick Willem Van Loon—a Vivid Plea for Peace.) Rental $15.00; "Washington—The Nation's Capitol"—1 reel. Rental $1.25.

We the Readers

(Communications of not more than 200 words are invited from our readers)

"Brotherhood Prayers" in the Pulpit

Editor SOCIAL PROGRESS: One of the finest things I have found in SOCIAL PROGRESS since you took over the reins, and I believe one of the most helpful things, to me, which has appeared in many months is "Brotherhood Prayers." They have stimulated and pointed up my praying in a most helpful way. I wish I could suggest to other ministers everywhere the happy thought which has come to me of taking a group of these prayer suggestions with me into the pulpit each Sabbath day and weaving them into the "long prayer" of the morning. It not only adds a freshness and a variety to my pulpit prayers but enables me to cover much more of the ground which I have long thought such prayers should cover—but usually do not.

Accept my deep gratitude for this fine, timely, helpful department. I trust you will continue it.

HARRY HANSEN

Presbyterian Church,
Holdrege, Neb.

Myron C. Taylor's Appointment

Editor SOCIAL PROGRESS: The presbytery of Alton sincerely believes in peace and urges our government to do all in its power to secure a just and permanent peace. We believe Mr. Roosevelt is sincere in his desire for peace and was actuated by honorable motives in appointing Mr. Myron C. Taylor, with the rank of ambassador, as the President's personal representative to the Pope. But we fear that this appointment may lead to the establishment of a permanent relationship between our government and the papal court. We believe that no such relationship should be allowed to exist that might place one religious denomination in a position of uniqueness in relationship to all other denominations.

Therefore, the presbytery of Alton is presenting an overture to the 1940 General Assembly asking that the Assembly declare publicly that the Presbyterian Church is opposed to this relationship as it is at present established, and requesting the President and Congress to end this relationship immediately.

JOHN A. LAMPE

First Presbyterian Church,
Jerseyville, Illinois

Florida Migrant Workers

Editor SOCIAL PROGRESS: The recent freezing of citrus and vegetable crops has stranded many migrants picking and handling these crops. All such work has stopped. A few may be used in replanting the truck crops but the rest must wait six weeks or more for the vegetables to grow. Most of them are destitute. Many children are hungry now. This constitutes an emergency that surely falls within the field of "social education and action." We need information regarding the Florida migrant workers to serve as a background for an effort to help in this emergency. This is a time for our churches to become aware of the need and so stimulate them to help meet it.

CROFTON C. ADAMS

Penny Farms Presbyterian Church,
Penny Farms, Florida

Ed. Note: While no information regarding the Florida situation in particular is known to us, the February 17 issue of *Information Service* of the Federal Council of Churches, 297 Fourth Avenue, New York City, is devoted to a consideration of "Where the Grapes of Wrath Are Stored."

Current Films

These estimates of current films are offered in response to the action of the General Assembly, 1932, requesting such a previewing service to be made available from the Department of Social Education and Action. The following evaluations are based on reports of ten groups of national organizations judging pictures in Hollywood.

The Grapes of Wrath (20th C. F.) Cast: Henry Fonda, Jane Darwell, John Carradine, Charley Grapewin, Dorris Bowden, Russell Simpson. John Steinbeck's novel of the migratory workers in California, comes to the screen expurgated of all obscenities and profanities, and made even more powerful and moving by their omission. The depressing story is, of necessity, stark and somber, dealing, as it does, with this one side of a grave and seemingly hopeless, economic situation. The subject matter is controversial because each will view the exposure of a contemporary economic situation according to his own convictions. **Adults.**

Gone with the Wind (Selznick-M.G.M.) Cast: Vivien Leigh, Clark Gable, Leslie Howard, Olivia de Havilland. A complete triumph in every way is this screen epic of the Old South. The moving background encompasses Georgia in the days of slavery, chivalry and plantations; shows the end of that colorful period with the war between the states, devastation, waste and misery, and a new South rising from the ashes of ruin. Against this background of an era that is gone forever, the personal story of the fascinating, fiery, selfish, ruthless vixen, Scarlett O'Hara, is told; the pages of Margaret Mitchell's book come to life as she lives and loves, fights and suffers, wins and loses. It is Vivien Leigh's performance that dominates the entire production. The supporting cast has been chosen with rare judgment and the lovely technicolor lends beauty and authenticity to the landscapes, costumes of the day and interiors. **Family (over fourteen).**

The Blue Bird (20th C. F.) Cast: Shirley Temple, Spring Byington, Nigel Bruce, Gale Sondergaard. A gorgeously spectacular filming of Maurice Maeterlinck's fantasy of happiness and its attainment. In keeping with the lovely story, the acting and direction are simple and free from subtlety. Shirley Temple is charming as Mytyl and the support is excellent. The music is exceptionally good in its lyrical loveliness—it is poetic and smooth with a youthful honesty that delights. **Family.**

Everything Happens at Night (20th C. F.) Cast: Sonja Henie, Ray Milland, Robert Cummings, Maurice Moscovich, Alan Dinehart. Beautiful scenes of the snow-covered Swiss Alps furnish a fitting background for some of the matchless skating of Sonja Henie. The picture has good acting, a dramatic plot, and an abundance of clean comedy. **Family.**

The Shop Around the Corner (M-G-M) Cast: Margaret Sullavan, James Stewart, Frank Morgan, Joseph Schildkraut. Refreshing social comedy based on a play by Mikolaus Laszlo, attractively set in Budapest, and produced with a charming simplicity that makes it fascinating entertainment. James Stewart, Margaret Sullavan and Frank Morgan, working together, make a captivating trio. **Family**—(Probably not interesting for young children.)

The Light That Failed (Para.) Cast: Ronald Colman, Walter Huston, Muriel Angelus, Ida Lupino. This adaptation of Kipling's dramatic and poignant story of a painter who prostitutes his genius until he learns that he is about to become blind, is carefully produced and excellently cast. **Adults.**

Gulliver's Travels (Max Fleischer-Paramount) Fascinating feature-length cartoon in technicolor, bringing to the screen Jonathan Swift's well-loved story in all its colorful and fanciful details. The tiny, caricature-like Lilliputians, the great, kindly Gulliver, the lovely princess and her gallant prince, the delightful music, the exquisite color, the beautiful settings and the ingenious comedy all are blended in a picture that has charm and appeal. Nothing to frighten the children. **Family.**

The March of Time (Short Subject) "Crisis in the Pacific," produced by the editors of "Time." An educational short giving a resume of history of the island of Guam, its government and strategic value to the United States. It also shows the improvements planned and necessary for proper defense of the Pacific. **Family.**

✓ Check

Reference Materials for Social Education and Action

Your Church in Your Community. We again call attention to this new discussion guide, one of the *Social Progress* series. Plans for four discussion periods are offered. The guide is designed to stimulate the interest and activity of men, women and mature young people in the church in relation to pressing community needs and issues. *Presbyterian Board of Christian Education.* 25 cents.

The Town Hall Advisory Service, for individuals or "listening groups" who desire a more intelligent understanding of the problems discussed on *America's Town Meeting of the Air.* A variety of materials is provided. Most important of these are: (1) "The Background and Issues of the Topic"; (2) "Suggested Readings on the Topic"; (3) "A Discussion Leader's Handbook." These and other services are sent to subscribers one week in advance of each broadcast. Church groups will find this material useful either for listening groups or for independent study groups. *The Town Hall, Inc., 123 West 43rd Street, New York. Subscription, 26 weeks,* $5.00.

A Ten Point Program for Peace, the peace program adopted by the World Alliance for International Friendship Through the Churches, Nov. 10, 1939. A good discussion outline is provided developing each point and suggesting appropriate source material suitable for study groups, mid-week services, or for a series of programs in women's or young people's societies. *3 cents each; 25 cents for ten; $2.00 a hundred.* For groups desiring further study of problems raised in this program, there is a study packet, **The American Churches and the Wars in Europe**—35 cents. *World Alliance for International Friendship Through the Churches, 70 Fifth Avenue, New York.*

Let Us Seek Peace and Pursue It, a guide to materials for education of children in peace. Includes titles and sources of stories, units of study, worship and dramatic material, and activities. *Greater New York Federation of Churches, 71 West 23rd Street, New York,* 10 cents.

Toward a Peaceful Pacific by Douglas Horton, January issue of *Social Action.* A discussion of the causes and possible outcomes of the war in Asia and of the future role of America and of the Christian church in eastern Asia. *Council for Social Action, 289 Fourth Avenue, New York,* 15 cents.

Three Plays on Peace, compiled by Harold A. Ehrensperger. These three plays deal with the present emergency and are prepared for the use of church and community groups in search of effective dramatic material. All have been used in many experimental situations and have proved effective. They include "Family Plot," "Tonight in Bethlehem" (for the Christmas season), and "Martyr's Return." *The Abingdon Press, 150 Fifth Avenue, New York,* 25 cents.

World Friendship Reading List, 1939-40, a guide to current books selected to give a background for understanding the life, economic conditions and problems in countries where the missionary enterprise is being carried forward. In five classifications, books are listed according to age groups from six years to adulthood. The leaflet is *free* at all *Presbyterian Book Stores.*

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SUGGESTED READING FOR LENT

A Manual of Faith and Life, by Hugh Thomson Kerr, is an authoritative, concise statement of the great tenets of the Presbyterian faith. **40 cents;** in quantities, **25 cents.** *Teacher's Guide for use with the Manual, 50 cents a copy.*

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